

NACH NUGGETS

Sefer Yehoshua Perek 11:7 through Perek 12:24

Written by: Shloimy Zelcer

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This week we covered Sefer Yehoshua Perek 11 starting from pasuk 7 and going up to and including Perek 12 Pasuk 24.

This week's learning is mentioned several times throughout Talmud Bavli. The Gemarah in Yevamos 96b brings the following. Rabbi Elazar once went and said a *halakha* in the study hall, but he did not state it in the name of Rabbi Yoḥanan. Instead, he issued the *halakha* without attribution. Rabbi Yoḥanan heard that Rabbi Elazar omitted mention of his name and became angry with him. Rabbi Ami and Rabbi Asi visited Rabbi Yoḥanan, to placate him so that he would not be annoyed with his beloved disciple. At first they tried to calm him down and tell him that anger can be a dangerous thing. This just made him angrier. At this point the Gemarah says:

עול לגביה ר' יעקב בר אידי א"ל (יהושע יא, טו) כאשר צוה ה' את משה עבדו כן צוה משה את יהושע וכן עשה יהושע לא הסיר דבר מכל אשר צוה ה' את משה וכי על כל דבר שאמר יהושע היה אומר להם כך אמר לי משה אלא יהושע יושב ודורש סתם והכל יודעין שתורתו של משה היא אף ר' אלעזר תלמידך יושב ודורש סתם והכל יודעין כי שלך היא

Rabbi Ya'akov bar Idi visited Rabbi Yoḥanan and said to him: The verse states: "As God commanded His servant Moses, so did Moses command Joshua, and so did Joshua, he left nothing undone of all that the Lord commanded Moses" (Joshua 11:15). Now did Joshua, with regard to every matter that he said, say to the Jews: Thus Moses said to me? Rather, Joshua would sit and teach Torah without attributing his statements, and everyone would know that it was from the Torah of Moses. So too, your disciple Rabbi Elazar sits and teaches without attribution, and everyone knows that this teaching is from your instruction. Hearing this, Rabbi Yoḥanan was appeased.

This week's learning is also mentioned in relation to the thirty one kings that were defeated by Yehoshua. The Midrash in Bereishis Rabbah 53:10 and Devarim Rabbah 1:25 say that when Avrohom and Sarah had a baby, at the ages of 100 and 90 respectively, many people did not believe them and believed instead that they were making it up. When Yitzchock was at the age that he was stopping to nurse Avrohom told Sarah that they should make a party and invite many famous people. He wanted people to see that Sarah was able to nurse her own baby. By seeing this they would believe that it was their baby and maybe even see that Hashem rewards those who serve Him. Among the important guests at the party were Og and the thirty one kings of Eretz Canaan. Upon seeing the baby Yitzchock and how small he was, they said "מהו זה, אין" *מהו זה, אין* - *What is this? This is nothing! I can kill him with my finger!*" Og and he thirty one kings could not believe that any descendants of this child would be the one to inherit Eretz Yisroel. Hashem decided that they would all see the day that His promise would come

true and the Jewish people would indeed inherit the Land. Og would be killed by Moshe and the thirty one kings would be killed by Yehoshua. This is why they survived until the days of Yehoshua.

This week's learning is also brought by the Rambam. This Rambam is especially timely for the time of year known as the days of awe. These are days we are supposed to reflect and return from our bad ways and bad deeds. Rambam Mishneh Torah, Repentance 6:3 says the following: Although the general rule is that anyone can can repent for sins and return to Hashem it is possible that a man should commit either one grievous iniquity or a multitude of sins so that the Judge of Truth will decree against him that, whereas this sinner committed those sins of his own free will and consciously, repentance should be withheld from him altogether, and grant him no leave to repent, so that he might die and perish in the iniquity he committed. The Rambam then brings several examples of this phenomenon in Tanach. The first example is when Hashem hardened Pharaoh's heart and did not allow him to repent. The Rambam asks: "If Hashem hardened Pharaoh's heart then why did He send Moshe to tell him to repent?" The Rambam answers : *כְּדִי לְהוֹדִיעַ לְבְּאֵי הָעוֹלָם שֶׁבְּזִמְנֵי שְׂמוּנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא הַתְּשׁוּבָה לְחוּטֵא אֵינוֹ יָכוֹל לְשׁוּב : To demonstrate to the future generations whenever the Holy One, blessed is He! withholds repentance from a sinner he can not repent, but must die in the original evil which he perpetrated of his own free will.*

As another example from Tanach the Rambam brings the story of the Canaanites fighting Yehoshua:

וְכֵן הַכְּנַעֲנִים לְפִי תוֹעֲבוֹתֵיהֶן מִנֵּעַ מֵהָן הַתְּשׁוּבָה עַד שֶׁעָשׂוּ מִלְחָמָה עִם יִשְׂרָאֵל. שְׂנֵאָמֵר (יהושע יא כ) "כִּי מֵאֵת ה' הִיָּתֵה לְחִזְקֵךְ אֶת לְבָבְךָ לְקִרְאֵת הַמִּלְחָמָה עִם יִשְׂרָאֵל לְמַעַן הַחֲרִימָם"

Likewise the Canaanites, according to their abominations, did He withhold repentance from them so that they engaged Israel in battle, even as it is said: "For it was of the Lord, to harden their hearts, to come against Israel in battle, that they might be utterly destroyed" (Joshua, 11.20)

Lets all keep in mind, however what the Rambam says earlier in Repentance 5:1:

רְשׁוּת לְכָל אָדָם נְתוּנָה. אִם רָצָה לְהִטּוֹת עֲצָמוֹ לְדֶרֶךְ טוֹבָה וְלִהְיוֹת צְדִיק הָרְשׁוּת בְּיָדוֹ. וְאִם רָצָה לְהִטּוֹת עֲצָמוֹ לְדֶרֶךְ רָעָה וְלִהְיוֹת רָשָׁע הָרְשׁוּת בְּיָדוֹ.

Every man was endowed with a free will; if he desires to bend himself toward the good path and to be just it is within the power of his hand to reach out for it, and if he desires to bend himself to a bad path and to be wicked it is within the power of his hand to reach out for it.

May we all merit to choose the good path for ourselves so that we can serve Hashem to the best of our abilities and bring forth Mashiach speedily in our days.

Haftoros mentioned in this week's learning: This week's learning is not mentioned in any haftoros
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